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All subscriptions, communications, notices, advertisements, etc. should be addressed to Miss DORA BAKER,
"Anthroposophic News Sheet" Goetheanum, Dornach, Switzerland.

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THE EXPECTANT MOOD IN LIFE.

Lecture by Dr. R u d o l f S t e i n e r , held at
Stuttgart on the 26th of April, 1918. *)

(CONCLUSION)

What happens if they do pass over into the flesh and blood? What happens in that case? Then they produce emotions and passions in the sub-conscious depths. We give names to these passions, or put masks on to them which are sometimes quite different from what they are really masking. Many things exist to-day and come to expression in human evolution, which have arisen through this fact, that something which should have remained in the soul has gone over instead into the blood and into the flesh.

And what arises as the result of the spirit going into the blood and into the flesh, instead of remaining in the soul? It gives rise to conflicts, dissension and disharmony throughout the earth. This may appear in all possible disguises; it may be the cause of an Italian not being able to tolerate a German, an Englishman a German, or a German a Roman; it appears in these masked passions that rage over the earth.

However, we must be aware of the deeper causes of these things and realise mankind's task, mankind's mission, in order to attain what absolutely must be attained. Our present conditions should show us quite clearly what we should learn, in order that man may be guided towards a prosperous future. We must not remain on the surface of things, as people do to-day, but we have to look into the depths of man's being. Just because in the 19th century, in that time of transition, mistakes were made in education, because something that should have remained in the souls was allowed to pass over into the flesh and blood, these mistakes are now being fought out on the battlefields to-day. The blood that absorbed what should have remained in the souls, this blood now holds sway in the passions that wildly rage over the earth. This explains why people cannot understand one another. This explains why they keep on talking past each other. And this also explains why they have so little under-
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*) From stenographic notes unrevised by the lecturer.

of each other's experiences and feelings.

The signs of our times are earnest, very earnest, but they are an incitement to look into the depths of the world's development and to recognise in these depths our tasks. Last time I told you that this does not in any way contradict the wisdom of the universe, it does not contradict the divine wisdom. The divine wisdom had to show man these signs, because man must become independent; he must not be an automaton, but he must become independent. It is not a question of asking: Why has mankind met with all these things? but we should ask instead: What should be done for the welfare of mankind?

The essential thing is action, and the great universal-ethical impulses. What is incumbent upon us from week to week, from hour to hour, from minute to minute, is to enter into that which has to happen! And those who live in the expectancy that every new year of their life brings them something that was hidden to them before, those that live in such a mood, kindle in their souls something that will be needed by future humanity: The LIVING, not the lifeless SENSE OF IMMORTALITY. Those who know that in life each new year brings the solution of new mysteries, know also that the life after death will reveal new mysteries to them; they would find it meaningless to doubt in the continuation of the new impulses that develop in contrast to the bodily development. To such people even the life after death becomes real, very real; it will not only be that egoistic principle which we meet with frequently to-day, but it will be a PRINCIPLE OF HUMANITY.

To-day we cross the portal of death and take over with us much that we have noticed and observed in life which we were not able to elaborate here on earth. This, however, has its own significance for the earth. For the wisdom which we acquired here on earth, may benefit the earth, even after we have passed through the portal of death. But there must also be men on earth who are willing to use this wisdom. Those who have experiences, can speak of these experiences indeed, they know how to speak of them ... But in order not to have to meet ridicule, we must still speak of such things in the way in which I spoke of them yesterday, when I said, for instance, that Planck would think to-day in an entirely different way from the way in which he thought in the eighties of the last century. As spiritual scientists, we really mean something quite different when we say this. We say to ourselves: "How do matters really stand?" We know that this man's soul brings along so many things when it passes through the portal of death, things that were his own and that might still be of use to the earth Indeed, those who know that their living feelings in regard to living souls cannot be prejudiced when the portal of death is entered, those people also know that the so-called dead are continually connected with us and that we only have to be open to receive the influences that go out from them. One who has had such experiences may perhaps speak of these matters in all modesty, from personal

*) "The Riddles of Historical Life According to Spiritual-Scientific Results".

experience I myself know that I did not merely link up my ideas with Goethe's world-conception, but that I wrote all that I did in so many varied ways concerning Goethe's world-conception because I knew that it came from the inspiration flowing from Goethe's own soul ... in so far, of course, as one is able - though so feebly - to receive such an inspiration.

But that depends on being able to gain a living relationship with the still living soul; it does not depend on a merely abstract reverence for the dead, but on being able to take the living being of the dead into our souls incarnated here in the physical body.

How many fruitful impulses, significant and living impulses will be able to flow into the evolution of the earth, if the dead can become the counsellors of mankind, through the attitude of those who are living! I know how far away we still are from such a view. I know that it is customary to-day to ask the opinion of a man of twentytwo, twentythree, or twentyfour, or whatever the age-limit may be, for the various parliaments ... on any matter that is to become law. But one does not ask what Goethe would say to-day concerning any prospective law. Nevertheless such an attitude will one day prevail! The dead will be our fellow-citizens!

If we adopt the mood of soul that a new mystery may be revealed to us every year, then we may go one step further; we shall know too what it means to make the great transition through the portal of death with the collective result of the earth-evolution; the dead will then be the counsellors of the living. For the essential thing is not only the BELIEF in immortality, but that immortal impulses should become fruitful in all those fields where they really should be fruitful. Energy and power are needed by the human being so as to break through the partition that now separates him from what the spiritual world still conceals.

You see, the modern way of thinking more or less exists in order that we may develop in it the strong force enabling us to press through to the spirit. To-day the moment has already arrived in which men will have to penetrate clearly into many things, because they must understand them. And the symptoms and signs appear before the human soul to-day, because men have to learn that "this should not be there at all", or "that must be completely overcome". And just because MEN THEMSELVES must overcome it, it had to appear among us.

In external life two extremes face one another (but there are many such extremes): Wilsonism and, in opposition to it, Trotzkism, or Leninism. (You may give it what name you like.) These two things exist, they are born out of the unspiritual world-conception, the most unspiritual world-conception that can possibly be imagined.

It is man's task to see to it that everything that finally leads to Leninism or Wilsonism should be abolished. So much Wilsonism and Leninism may be found everywhere; they have spread out in all directions, yet we are not aware of it. These things must

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simply be seen clearly!

Those who have penetrated to some extent into spiritual science, know that spiritual science can give them the spiritual vision enabling them to perceive things clearly even in this sphere. To-day it is a vital necessity that we should perceive the world clearly, that we should have an insight into events and not sleep through them. For men have more than enough reason for masking the truth. And they are far too credulous and for that reason they believe in the masks and do not see what lies hidden behind them.

That manner of thinking which calls for a certain mobility of the spirit, a thinking which spiritual science requires, cannot be developed unless at the moment when we really penetrate into this living mobility we acquire a clear, calm way of contemplating what takes place in the world. We should not sleep through the world's events, we must wake up through spiritual science, unless we prefer to doze away, lulled by a certain love of ease and comfort in life.

My dear friends, people feel the need of letting such a spiritual attitude flow into their soul ... yet they lack the will - particularly many of those who feel that they are the leaders of mankind - to consider this need. The willingness to accept the spirit lives to-day in the simplest natures; yet they do not as yet understand themselves, because they are led astray by public opinion, which is being circulated to such a great extent to-day (Schopenhauer called it "private stupidity".) The leading men of to-day are very much inclined to speak of man's limitations just there where they are unwilling to lead men beyond these limits. You may find this now in every department.

How good it is for us - let me just mention this one example - if we come across a case such as that of the French theologian Loisy, who had also adopted one of those uncertain positions between modernism and non-modernism, although apparently he had for a time stood upon his own legs. But now, in the face of the present catastrophic events, he asked himself: "What has really happened to Christianity; where is Christianity to be found in the events of the world, such as they exist to-day? Has Christianity perhaps failed?" It is not Christ Who has failed, says Loisy, but he asks further: "Has not this Christianity perhaps neglected many things?" Articles have been written in connection with these problems of conscience of Loisy. One writer said: "Well, we must reckon with man's imperfection. Christianity certainly seeks something different from that which is now taking place throughout the world, yet these things that happen must happen because men are imperfect." It is not so important to ponder over these happenings, but the essential thing is to ponder and reflect and feel how man may become more perfect; how he may grow nobler; how he may rise ethically, by penetrating more and more into the universal essence of the world. Questions must be asked very differently from the way in which we are inclined to ask them in these days.

These are the feelings which I wished to kindle in your

souls while we are together now. Even more than before, I am anxious that my words should not only be grasped with the intellect, but that they should be grasped in their true meaning: They should kindle our heart and soul, so that they may there become seeds enabling us to penetrate comprehensively into that which must take place in human evolution during the course of man's development. For, in a not too distant future, everyone will perhaps be obliged to face important problems of life, each in accordance with his nature and his karma; he will have to face problems of life which he will be unable to cope with if the old, easy concepts remain with him. We must learn to acquire new thoughts, new ideas. Spiritual science can guide us to these new ideas. The aim of my words has been to arouse your souls. Although my words were apparently based on facts, these facts were nevertheless chosen in such a way that they touched the very things which are at present most important for man in his life of feelings and for the whole life of his soul.

HENRY MORE'S DOCTRINE OF PRE-EXISTENCE AND REINCARNATION.

By Hugo R e i m a n n .

In his description of the various soul faculties and soul substances, Henry More remarks that the objection might be raised that according to his theory even the souls of animals possess an immaterial substance and are consequently immortal. To this objection he replies that elsewhere he already explained in detail that the soul-substance of animals continues after death, but that it is then devoid of meaning and of activity. The further objection might be raised that it can be assumed that these souls of the animals afterwards return into bodies, for it would be absurd to think that these souls, which can only realise their own being in this world, should not reincarnate. If, however, the souls of animals reincarnate, one would have to admit the pre-existence of the human soul. "Which is an opinion so wild and extravagant that a wry mouth and a loud laughter (the argument that every fool is able to use) is sufficient to silence it and dash it out of countenance. No WISE MAN can ever harbour such a conceit as this, which every IDIOT is able to confute by consulting his own memory." For if he had existed before birth, he would somehow be able to remember this. Moreover it cannot be explained how these pre-existing souls approach matter and enter it.

To this objection Henry More replies in the first place that if we accept the pre-existence of the animal-soul, this gives us a good foundation for believing in the pre-existence of the human soul, but that one argument does not necessarily produce the other. In the second place, he says that if we admit the pre-existence of the human soul, there is nothing illogical in it, if only we lay aside the prejudices derived through education and do not draw in capacities which are unable to settle this question. "To speak more explicitly, I say, this consequence of our soul's pre-existence

is more agreeable to reason than any other hypothesis whatever; has been received by the most learned philosophers of all ages, there being scarce any of them that held the soul of man immortal upon the mere light of nature and reason, but asserted also her pre-existence; that memory is no fit judge to appeal to in this controversy; and lastly, that tradition and creation are as intricate and unconceivable as this opposed opinion."

In twentyseven pages of his book "THE IMMORTALITY OF THE SOUL" Henry More endeavours to corroborate his views on the pre-existence of the human soul. He describes it as follows: "In Egypt, that ancient nurse of all hidden sciences, the fragments of Trismegist do sufficiently witness that this opinion was in vogue amongst the wise men there Of which opinion not only the Gymnosophists and other wise men of Egypt were, but also the Brachmans of India and the Magi of Babylon and Persia To these you may add the abstruse philosophy of the Jews, which they call their Cabbala, of which the soul's pre-existence makes considerable part ... If we can believe the Cabbala of the Jews, we must assign it to Moses, ... to whom you may add Zoroaster, Pythagoras, Epicharmus, Empedocles, Cebes, Euripides, Plato, Euclid, Philo, Virgil, Marcus Cicero, Plotinus, Jamblicus, Proclus, Boethius, Psellus, and several others." As upholders of the soul's pre-existence, Henry More also names Synesius, Origenes, Marsilius Ficinus, Hippocrates and Galen.

In connection with Aristotle he says that he is generally considered as an opponent of this doctrine, because he once made depreciative remarks on certain Pythagorean fables, which stated that the soul can incarnate in any body. Henry More explains this passage by saying that it meant that souls cannot incarnate in any kind of body, but only in corresponding bodies, so that the souls of animals cannot incarnate in human souls, or viceversa. This would also be in keeping with Aristotle's words immediately following the passage in question, namely: "Every art must have its own instrument and every soul its own body." ("DE ANIMA", Lib.I, Cap.3) The fact that Aristotle admitted pre-existence also results from his "DE GENERAT.ANIMAL." Lib.3, Cap.11", where he states that all places are filled with souls. He speaks of souls in the plural, so that he cannot mean the soul of the universe. Henry More then draws attention to Lib.2, Cap.3 where Aristotle asks whether the sentient as well as the intellectual soul exist before their incarnation, and then remarks concerning the intellectual soul, that it enters the body from outside, for it is of divine nature.

To the objection that men must remember their life before birth if their souls pre-existed, Henry More replies by setting forth the reasons of forgetfulness during our life between birth and death, and he shows that when the soul enters the body, these forces inducing us to forget our pre-existence must be stronger than our capacity of overcoming them during our earthly life. He names and describes the following causes of forgetfulness: 1. The absence of objects that can remind us of something. 2. Thought is not employed. 3. Extraordinary changes in the body. Since these causes of forgetfulness

are much stronger at the moment of birth than during our life, it need not surprise us that it is far easier to forget our preceding life than any other event of our earthly existence.

To give a better understanding of how the soul can enter an earthly body, Henry More describes three vehicles (or bodily forms) of the soul, and by referring to the Platonists, he calls them the etheric, the gaseous and the earthly vehicle. He characterizes the etheric vehicle and its element as the finest and most active body in the world, as a body of light, of the same nature as the sky and the stars. When this element mingles with other substances in earthly life, it does no longer shine, but it constitutes the foundation of every form of Nature-heat in the living beings. It is the immediate instrument of the soul, when it organizes matter in the form of a living being. In another connection Henry More names the spirits of life and speaks of them as the soul's immediate instrument, and adds that the life-spirits must necessarily contain heavenly substance, so as not to coagulate. Although he speaks of the life-spirits as if they were an ordinary liquid substance, he nevertheless speaks of them elsewhere as being of immaterial substance.

Henry More considers the light-element, which he calls ether, far too different from earthly matter as to enable a human soul to pass over directly from the earthly vehicle to that of the ether of light. He assumes that a just Nemesis first holds back the less heroic souls in a sphere of dark air. This appears plausible to reason and is generally accepted by the Platonists. Concerning the life in this sphere, Henry More writes that the human soul severed from its body cannot immediately be freed from its links with matter. In the air-vehicle it still possesses earthly sense-perceptions and consequently experiences pain and joy. Since memory does not cease, it must be assumed that conscience asserts itself more actively than ever. According to More, it is not beyond the reach of logic and philosophy to discover that those who have lost every inner sense of good and evil, would in that sphere feel a scourge correcting them against their will, from outside.

The human soul is connected with the earthly vehicle for the shortest space of time. It is connected for a longer period with the gaseous vehicle, and it is always connected with the etheric one. A study of these three vehicles shows that the soul's connection with matter should not be imagined in a coarse, mechanical way. Henry More speaks of a connection which he defines as life-congruity. This congruity chiefly exists in the soul itself, but can also be found in matter, in so far as it is sometimes modified so as to suit the soul's plastic faculties and to incite its activity. The life-congruity of matter should not be imagined as something living, but as something which renders lifeless matter suited for the soul's abode, so that it can exercise its life-functions within this abode; even lifeless matter can attract life. This is illustrated by the fact that an appetizing food, which is nothing but lifeless substance, may attract the human soul. Similarly we may be attracted by music

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produced by a lifeless instrument and transmitted through the lifeless air. In these cases, there is a connection between the soul's perceptive faculties and lifeless matter. A corresponding connection may also be assumed for the soul's plastic faculties, which are active in particular when the soul incarnates. This explains the fact that the soul may periodically feel the need of becoming connected with a substance which is somehow related with it through life-congruity. The same links that connect it with matter here in life, are also able to attract the soul. Just as a bird scents its nourishment and is attracted by it, so the soul may be led by a kind of scent to a substance which has been correspondingly prepared for it.

There are different life-congruities corresponding to the soul's different vehicles. Man unites them all within himself: i.e. the vehicles pertaining to the animals as well as those which correspond to spiritual beings. The difference between the highest and lowest life-congruity in man need not be greater than the difference between his highest and lowest perceptive faculties; for these, too, are partly animal and partly divine. Just as man's perceptive faculties enable him to perceive in an animal and in a divine way, so his various life-congruities enable him to connect himself with earthly and with heavenly bodies. This shows man's central position, his mediating position, which is at the same time the foundation of his freedom.

The importance of Henry More's doctrine of pre-existence and reincarnation lies in the fact that he does not follow tradition, but also endeavours to corroborate it scientifically. His scientific description of the human soul as mediator between the spiritual world and the world of the senses and as the bearer of an imperishable spiritual being, consistently and logically leads to the doctrine of the reincarnation of man's individual spiritual being. Although this doctrine of Henry More was not developed to such an advanced stage as in Anthroposophy, and even though it does not always exactly coincide with Anthroposophy, it was nevertheless an important step on the path to a knowledge of man's imperishable nature.

A MOTTO BY RUDOLF STEINER.

(Written in pencil on the margin of an old book.)

Never speak of the limits of human knowledge, but only of the limits of your own.
